Lutheran Herald

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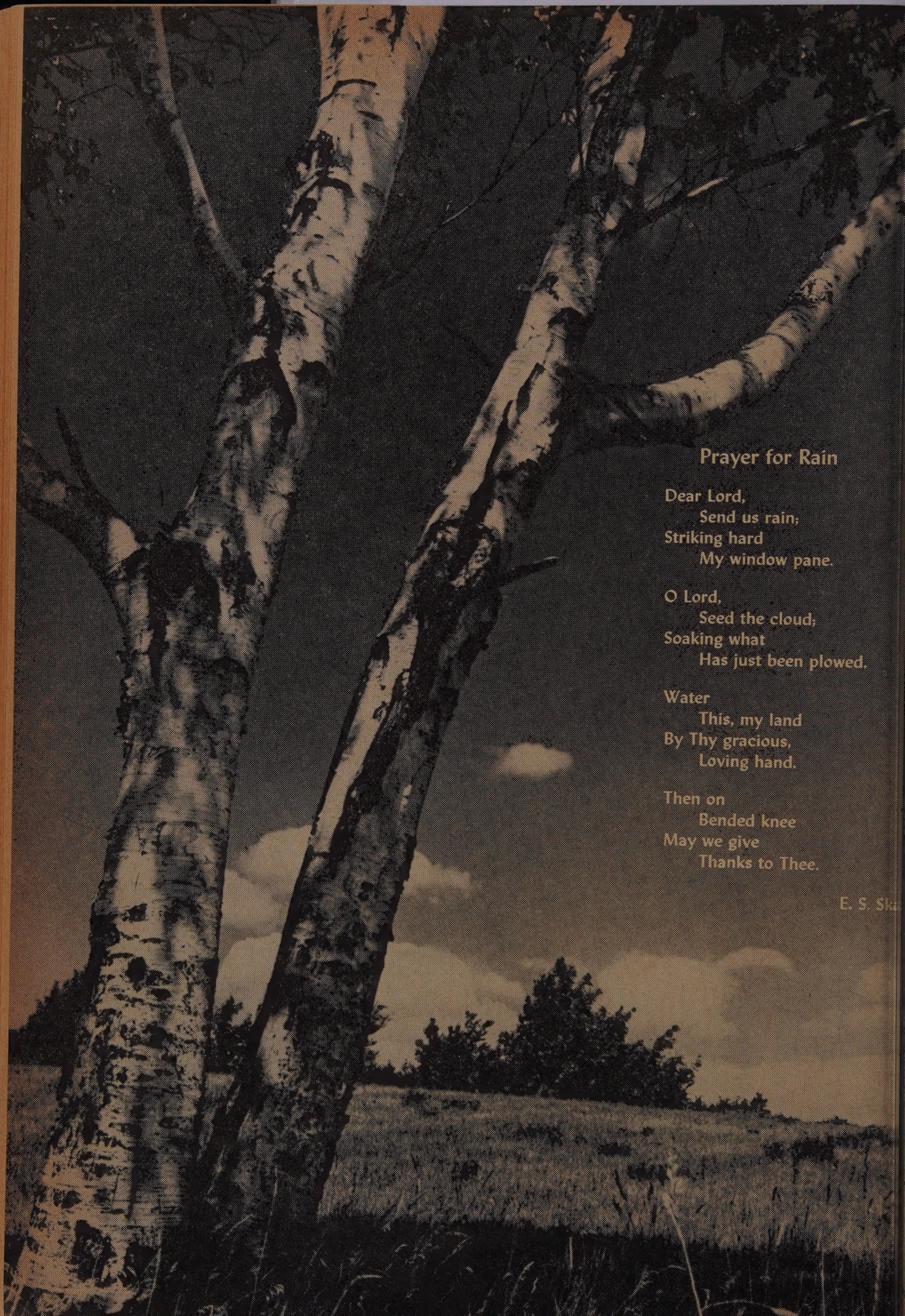
Rural Life Issue

May 21, 1957 • Volume XLI • No. 21

H. Armstrong Roberts

For the Lord thy God bringeth thee
into a good land...



Prayer for Rain

Dear Lord,
Send us rain;
Striking hard
My window pane.

O Lord,
Seed the cloud;
Soaking what
Has just been plowed.

Water
This, my land
By Thy gracious,
Loving hand.

Then on
Bended knee
May we give
Thanks to Thee.

E. S. Sk

By William H. Gentz

For the Earth Is the Lord's

IT BEGAN in France in the year 470 A.D.

The crops had failed due to earthquakes and bad weather. Famine was imminent. Sensing the need for God's intervention, Mamertus, the Bishop of Vienne in France, ordered his parishioners to prayer and fasting for the three days preceding Ascension Day.

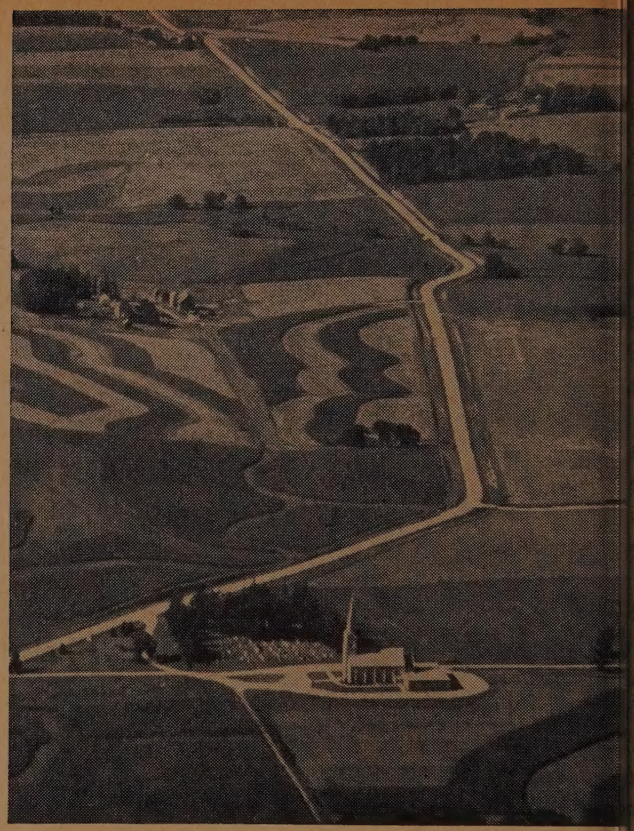
The practice thus begun became an annual custom in Vienne and soon spread to other French communities. Christians in other nations followed suit and finally, in the eighth century, "Rogationtide" from the Latin word, "rogare" meaning "to ask" became an official observance of the Christian Church.

In the spring, when the fields are becoming green and there is promise of a good harvest—but also the possibility of destruction through frost, hail, or rainstorms—the call to prayer is a reminder to feeble man to turn with humility and confidence to God, the Giver of all good. For it is not the earth alone which brings forth fruit, and not alone the busy hand of man on which the increase depends; but it is God who gives the increase.

Each year thousands of people participate in "soil stewardship services" and Rogation Day prayers in city, village, and open country churches—a demonstration of man's desire to give thanks to God and to ask for continued blessings. Many rural Lutheran churches will participate on May 26 in a Rogationtide service prepared under the auspices of the Rural Life Commission of the National Lutheran Council.

The fact that the agricultural population of America is continually declining makes the emphasis on rural life more important than ever. Because less people till the earth in spite of population increases, more and more people are looking to less and less people for the basic commodities of life. In a day when food comes to the housewife in the wrappings of man rather than in the wrappings of nature it is easy to lose sight of God as the Giver of food. Rural Life Sunday is a call to all men to worship the Triune God who has redeemed them and to stand in awe of their Maker who can feed so many through the efforts of so few.

The Rural Church



To counteract the mad chant of the IBM machines and success stories, man tries to escape in many directions. Even in the supposedly quiet, healthy, religious rural scene (all imagination), people are searching for the positive, warm, redeeming voice of the eternal . . .

J. Elmo Agrimson

Our culture is cruel to the spirit of man. His worth tied to the increase in church membership, dollar givi sales increase over last month, return on investme To counteract this mad chant of the IBM machines a success stories, man tries to escape in many directio Even in the supposedly quiet, healthy, religious ru scene (all imagination), people are searching for positive, warm, redeeming voice of the eternal.

The rural church assumes that it has a program extend the Kingdom of God on earth. This progr becomes plain when men look to the Cross of Chr Witnessing is merely pointing to what Christ has d and will do. To witness is to meet people where t are, not where they should be. The ability of the Chu to witness depends on intensity of quality, not on snowballing of figures and administrative formu

The church must witness critically to the critic In the pew sits a young man who has seen the wor His wife may have come from Germany, or Englan

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ssibly Japan. Some of our congregations need a
s sheet let down through the roof of the Ladies'
o shake them into a new world. The preacher
etter not make sweeping generalities about the
situation, unless he has been there. (Then he
l not make them!)
rural church also witnesses through a Christ-like
That spirit should be a positive, healing force
g people; but too often the congregation becomes a
no which erupts over every little mistake that
rch member makes. It seems to me that we have
g way to go before our congregations become a
nd a light. Some of the worst local tensions are
in rural congregations. Because folks know each
so well and memory is long, feuds among neigh-
and relatives may go on for years. What a chal-
And what a trial for pastor and devout leaders!
his is the group God has asked to redeem the
! The pastor and the deacons must be a team
tudies, prays over, and counsels with such prob-
Sometimes we despair when the supposed "con-
or responding neurotic flies off into another em-
ssing incident. Then we have to begin all over!
such a setting there is a heavy drain upon the
's time, imagination, and spiritual stamina. He
t successfully announce counseling hours from 7 to
Thursday evening, and barricade himself behind
fice door the rest of the week. The worst of it is
ne has to live openly with the success and failure
ly failure) of his counseling. On the other hand,
is no more inspiring adventure for pastor and
egation than to see the broken-hearted, the dis-
ged, the drunken, the mentally disturbed, and the
ry" rise just a little to new concepts of what
can do.

To Raise Our Vision

rural church witnesses when it endows men and
n with a sense of leadership. People need more
ng in leadership. Leadership is not business effi-
. Efficiency has been called one of the idols of
me. It is a word constantly on the lips of business
and politicians. Yet we spend sixty per cent of
ational budget for the most negative, futile, and
ful expressions of the human heart—hate and

man engineers are needed badly in both rural and
America to raise our vision of the family, the
bor, the honest artist, poet and writer. We need
leaders who can shrewdly, patiently, and respect-
integrate communities. No leaders will succeed
men see the deep, hidden hostilities with which
e born. Nor will our leaders succeed until men
that redemptive action is available to redirect the
ut frustrated hopes of individuals and groups.

Leadership demands more than production efficiency. It consists of raising the soul of man to more noble, honest, and helpful attitudes in society. Men who hold office in the school, the township, the village or city, or the county might be encouraged by a word of commendation from the pastor. The pastor should be as well informed as possible.

Soil Conservation Service holds a high place among most rural people. Closely tied to its philosophy is our concept of stewardship. This idea could be made to include politicians interested in conserving society from the eroding influences of economic greed, social blights, penny-pinching, and dollar-wasting. Law enforcement officers, school officers, teachers, and Soil Conservation men should occasionally be invited to Brotherhoods and Ladies' Aids to speak about their jobs. Church conventions pass many resolutions about social evils, but it is only at the local level that the job can be done.

The Dynamics of Change

Our church has been accused of being politically too conservative. This accusation has frequently been aimed at pastors. Several men have asked me why the clergy have had so little to do with farm organizations and labor unions. They note that other denominations have had closer contacts with these movements. This disturbs me. It is not the factor of political alignment that bothers, but that the church may become a cozy institution which gathers respectable people into a secure climate. The dynamics of change—mobility, military, migration —challenges the rural church more than ever.

The rural church witnesses when its purpose is to serve people, not an institution. Patterns of church administration will have to undergo radical change in rural areas during the next decade. We should think of *area* units, not of congregation units or pastor units. One-church parishes may be the idol of ecclesiastical strategists, but the Ladies' Aid at Rocky Butte Creek may well prove to be more effective in its local community than if it is transferred to Circle No. 13, 25 miles away.

The church witnesses when it encourages men in their vocation. What great people have been reared in the rural family setting! All is not well in this area today. The rural family goes off in just as many directions as does the family in the city—day after day.

We could do more to encourage farmers, rural teachers, businessmen, to have a sense of *building*. To build is not to erect brick and stone, nor to expand organizations, nor to better finances. *To build is to bring a bigger world to individuals and groups.* Rural America and the rural church still have a great day in which to live. The rural church has a great field in which to serve. Let not change and ideas of largeness slow down the emphasis on *qualitative Christian witness.*

The area of Minnesota, Wisconsin, and northern Iowa has been called the heart of The Evangelical Lutheran Church. The heart, not because it is the source from which all blessings flow, but because of the concentration of ELC membership here. With its many congregations, this has been our area of greatest strength. Is there a possibility, however, that there are signs of

Heart Trouble?

Obert S. H

Population no longer stands pat. We are a moving people. Rural congregations that once were strong are feeling the pinch of the move. Pastors are ministering to a decreasing membership. A virile Home Mission program is calling for more and more pastors to minister in congregations with increasing membership. An intelligent and spiritual approach to stewardship has permitted many multiple congregation parishes to divide and thus to create a need for even more pastors. Now is the time to put up new line fences.

But there are indications of heart trouble in the light of this progress. There are many congregations today that should honestly face the reality that when people move, the local congregation must move with them. Even though there is a small minority that faces this reality, there is little evidence to indicate that the majority is preparing to move line fences.

If We Listen to Our Heads . . .

There are rural congregations today that would have difficulty in justifying their continued existence. This may sound cruel, but if we listen to our heads (facts) and not our hearts (sentiment), we will see that it is true. Parish realignments and mergers are the logical and sensible steps to take.

Is it right in this day of automobiles and good roads for two congregations four miles apart to demand the services of two pastors? Each of these congregations possibly has a Sunday school of 30 to 70 children, a Luther League of 12 to 20 members, a WMF of 18 to 25 members. Perhaps only 125 to 160 people worship at the morning service, while each congregation has a unit that could house the entire group. Could not these two congregations more effectively witness to their community through one Sunday school, one Luther League, one WMF, with one well-filled church worship service?

Profile of a Congregation

Here is a profile of one congregation: Today i a baptized membership of 278 souls. But today i 34 youngsters from seventh grade through high s and it has eight children under six years of age. I years there will be a Sunday school 26 less than t Today it has 39 members over 70 years of age chances for replacement are few. Today it ha families with children under six years of age, w indicates continued slim years in Sunday school. T it has about 15 farms less in its membership th had 20 years ago. There was vision when the fa built the church, but there has been lack of it in p conservation. Project this picture into the future, you have the profile of a congregation with decre membership. Within three miles of this congreg stands another ELC congregation with a similar pic Overtures were sent out with the hope of merger. merger did not take place. Why?

Sentiment played into the picture. We love this church of ours. We should. We know what her mi of Word and Sacrament has meant to us over the y But we can be so blinded by our love of the lesser we lose sight of the greater—"The Kingdom." R than listening to our heads we listen to our h and mergers do not materialize. There are times w we will not let ourselves understand that God's pose for a specific congregation has been fulfilled. T we are driving 1957 Chevrolets and Buicks, not h and buggies. Modern means of transportation actually changed the need for congregational exist

(Continued on pag

Red Oak Grove

Picture Story

s by Rolf Hofstad

most busy ministers, Pastor John- probably wishes he could spend time with his family in their 00 parsonage, completed in 1953. hter Judith is eight years old, son is five.

In the summer of 1855 a party of settlers, late of Dane County, Wisconsin, urged their oxen toward a sheltering grove of red oaks, ten miles north of what is now Austin, Minnesota.

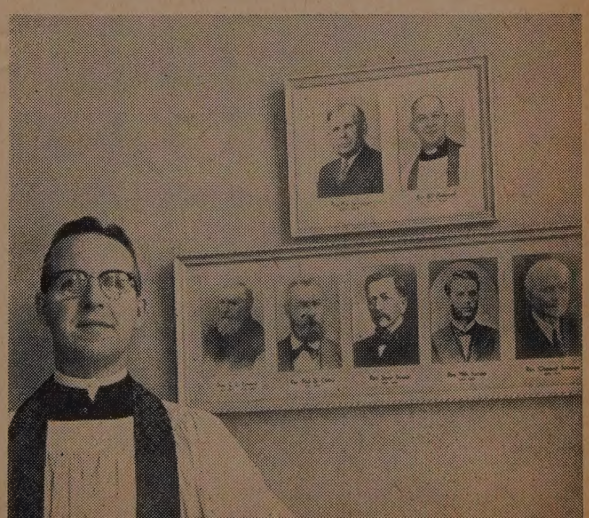
They were guided to this rich farm land by a wandering white trapper, encountered on the slow journey over the prairie. They settled and plowed the good land.

And they brought the Church. The first lean years they worshipped in the grove of red oaks or in sod shanties. In 1859, under the guidance of that pioneer pastor, the Rev. C. L. Clausen, they organized Red Oak Grove congregation, five miles south of Blooming Prairie.

Today, nearly a hundred years later, the congregation is a living, growing segment of the Church on earth.

In 1953, they called a full-time pastor, for the first time, The Rev. Neal Johnson. The move is already bearing fruit. Accessions in four years total 175, a story repeated in many rural churches which call a full-time servant.

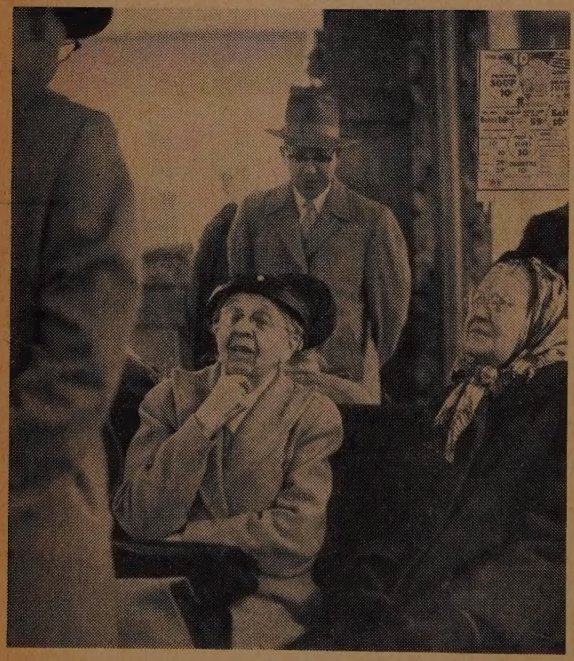
This is a picture story of an open country church.



Pastor Johnson stands by a photo gallery of former pastors: (left to right from bottom) C. L. Clausen, 1878-85; Paul G. Ostby, 1871-1878; Svein Strand, 1885-1894; Nils Iverson, 1894-1898; Osmund Johnson, 1898-1912; Halbert Rasmussen, 1912-1943; Alf Romstad, 1945-1952.

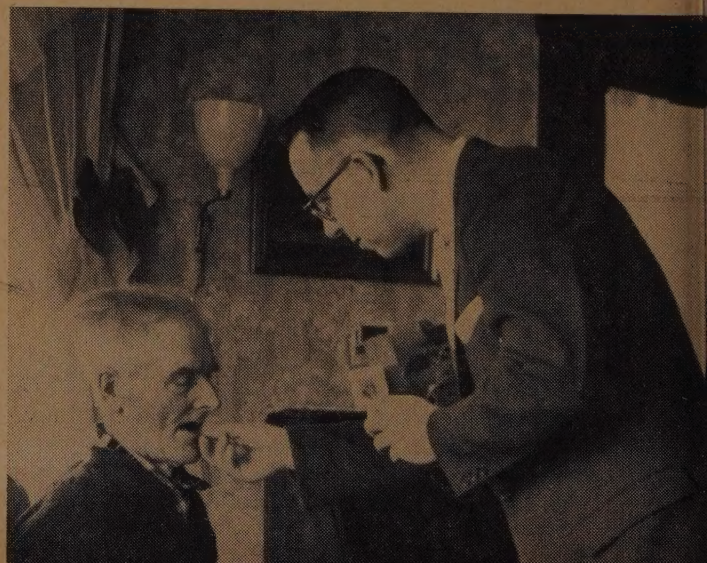
Drinking a quick cup of coffee in nearby Blooming Prairie, the pastor talks with a member about the proposed parish education unit.

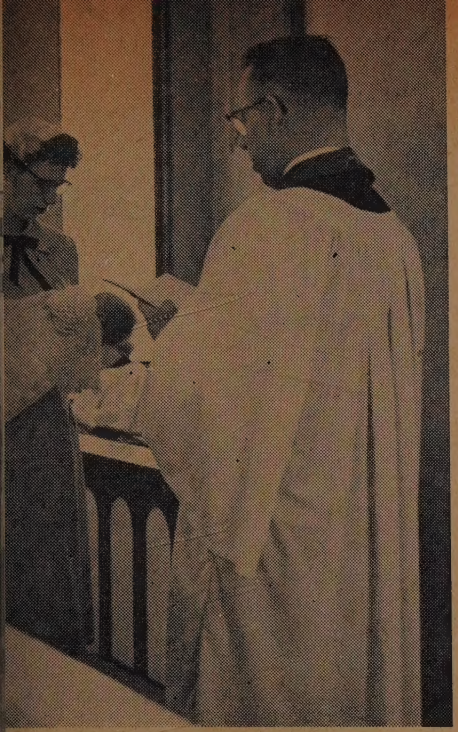
Members of a Red Cross evening class learn to splint a l rural church, a natural community center, opens its d other groups such as Cub Scouts and the annual 4-H banquets.



A double view of the pastor (he's reflected in the store window), as he stops to visit with two members on their Saturday morning grocery shopping expedition. The eight WMF circles of the church sponsor Missionary Evelyn Jolson, who is at present studying in Paris.

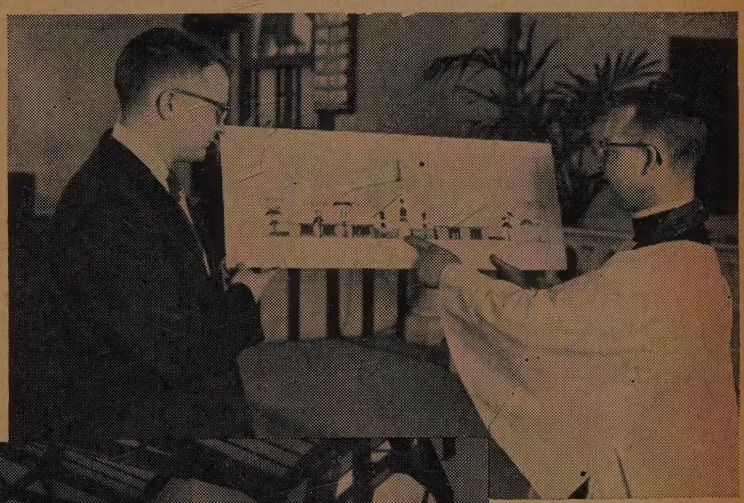
Red Oak Grove's pastor administers Holy Communio shut-in, one of 537 confirmed members. Much of the mi time is spent on the road.





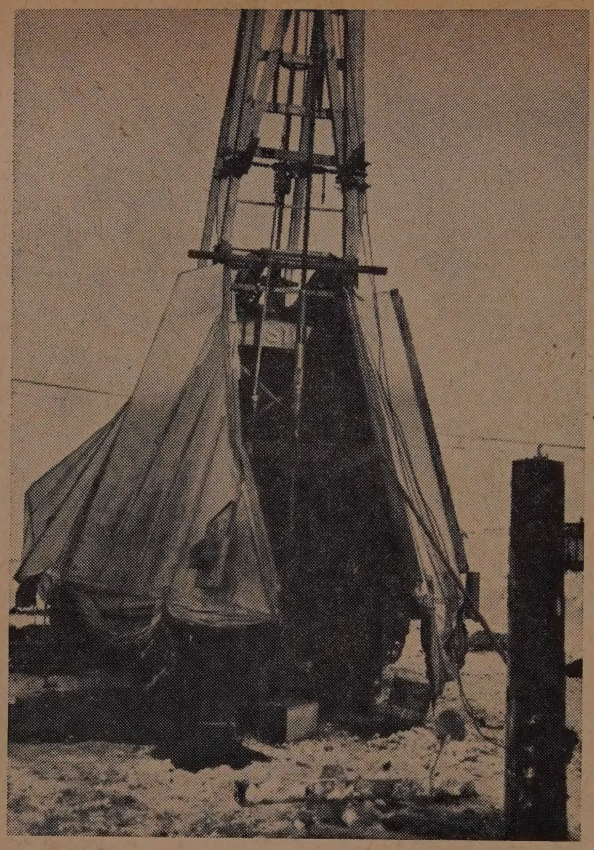
Members of the confirmation class watch intently as the pastor explains Holy Communion. Seventeen of them plan to attend the Luther League convention in Missoula, Montana, this June.

records reveal that the Rev. A. C. Preus
ned the first baptism on Oct. 24, 1858.
Johnson baptizes this infant on Palm
, 1957. The Sunday school has a healthy
nent of 235.



The pastor and the Sunday school super-
ent study the architect's drawing of an
parish education building to be built
rear of the church. The one-story, 14-
building, of brick and masonry, will in-
fellowship room and nursery.

Sunday worship is the climax of the week.



Dollars f

Yes, we need the "Dollars for N *now*. A little more than a yea fifty pilings were drilled into frozen tundra at Nome, Alaska. hope was to erect a church and pa age on this solid foundation last mer. However, funds were not able at that time. Now it is our that this summer we will be position to erect a much-needed ch and parsonage.

More than sixty years ago Church began mission work a the Eskimos north of Nome. In years more and more Eskimos various villages where we had sions drifted into Nome. Up three years ago we did practically ing to care for these folks. For past two years we have had a res pastor in Nome working under most trying and handicapping co tions. Our missionaries have g good training to the natives in villages where we had mission tions, but we have failed to fo them into the town of Nome, w they are subject to all the tempta

- **The architect's drawings are completed.**
- **The laminated beams have been ordered.**
- **The contractor is flying from Fairbanks to Seattle to order the materials.**

- **$32,447.72 has been received through "Dollars for Nome." This plus the money on hand from LDR offerings and the Church Extension Fund loan will be enough to buy the materials and carry construction costs of the chapel *only through August.***
- **Between now and June 15, can we send in enough dollars to ensure that this work will be carried through?**

ome Are Needed *Now*

H. L. Foss, President
Pacific District

are common to the frontier. At nt we have only a small quonset o care for a congregation of over baptized members. Among these several white families who are sted in the work and will lend support. In the main, however, work thus far has been among Eskimos.

e "Dollars for Nome" project is sored by the WMF. Response has slower than expected. This is *rgent appeal* to WMF members other friends to send in the "Dol- for Nome" *at once*. It is necessary ake purchases now in order that materials may be shipped on the ship out of Seattle in early June. iled plans have come off the archi- board; the builder is ready; the is acute. Building costs are at twice as high in Nome as in the s. Yet we simply must have ac- modations to take care of our nsibility to the Eskimos in par- ar, but also to a growing white lation in this outlying post.

Please, whoever reads these lines, will you not yourself send in that dollar for Nome and make it a point to present the matter in the meeting of your Ladies' Aid, Guild, or other WMF group? If we all lift together, we can put over this project in short order.

Our missionaries in the Far North are doing a great work of love. We think of Pastor and Mrs. John Maakestad in far away Shishmaref, Alaska. The Gospel is being brought to these people, and children are being trained. The same is the case of Teller Mission where Miss Bertha Stedje is now stationed. Then there is our "flying parson," the Rev. Norval Hegland at Teller Town itself, carrying on the work of the Gospel ministry.

The Eskimos from these stations are gradually drifting down toward Nome, and we simply must not leave them to shift for themselves. We must have some facilities not alone for church services, but also a place for the children and young people to get together socially and to pursue their hobbies. Unless the Church provides these facilities, there will be no place in Nome for our young people to go, other than the streets.

After more than 60 years of consecrated Christian effort on the part of the Church as a whole, and in particular on the part of those who have sacrificed many years of devoted service to the cause of spreading the Gospel, are we going to let these people moving to Nome shift for themselves only to be engulfed by the world? Certainly, we have not done all we should do and can do until we have reared a respectable church edifice, social and hobby rooms, and a parsonage at Nome. Pastor and Mrs. Thomas Knudson are doing a magnificent job of it under most adverse circumstances. Theirs is a work of deep consecration and Christian love.

Recently Pastor Solberg of the Department of Home Missions and I visited Nome. The quonset hut was not large enough to accommodate those who came to the orientation meeting conducted by Pastor Solberg. The congregation is being set up on the same basis as a Home Mission congregation here in the States. The congregation was organized the evening of January 21, taking as its name, Our Savior's Lutheran Church of Nome.

Let's remember in prayer these faithful laborers and their people in the far-off Northland. Let us pray and *give,* and *give now*. The need is urgent. God bless each cheerful giver. *"Dollars for Nome."* Send them today.

Foreign Mission Diary

Rolf A. Syrdal

Far inland, in the bush country of the Northern Camerouns, lies our Sudan Mission. Although located close to the equator, the extreme heat which one would generally expect is not felt because it lies on a high plateau. Driving through this section of bush country around Poli, one of our mission stations, we noted the short trees, possibly stunted in growth because of the fires that are set to burn off the old grass before the rainy season; and the tall grass that reaches way up over the cars during the lush-growing period. Large noble trees, growing in small jungle-like groves, or standing alone as sentinels look over the heads of the humbler "bush." Through the valley of palms, tall trees laden with pulpy fruit provide both sustenance for man and great enjoyment for the baboons. A whole crowd of these baboons scurried across the road ahead of us. Hill country and plains add variety to the scene, but it is the bush country that is prevalent.

Sunday morning was spent in the church at Poli where the people came out of the bush to worship the God they had learned to know and love.

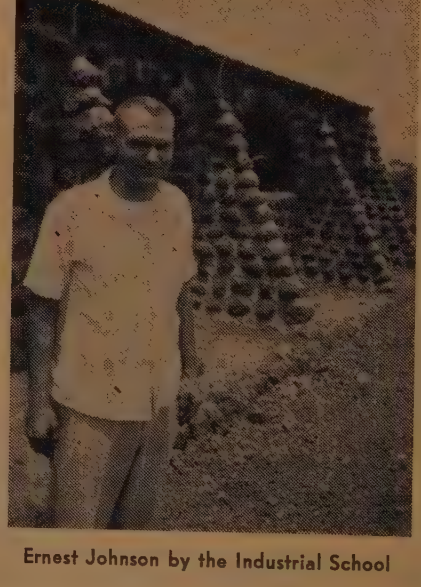
Tchollire

Sunday afternoon we left for Tchollire, a place I had longed to visit. There is an interesting story connected with it. For many years our missionaries had prayed that this country would be opened to Christ. Infrequent visits through the area showed that there were many people in need of the Gospel—and many ready to receive it. The old Lamido (king), Rey Bouba, a Mohammedan, kept the door closed however. The son who succeeded him on the throne showed more friendliness, and at last promised to open the door if we would start an industrial school in Tchollire in connection with our mission. By the grace of God this became possible, and missionaries moved in. Mr. and Mrs. Ernest Johnson are running the school as a clinic, and the Rev. and Mrs. Ted Ellingboe are in charge of the evangelistic work.

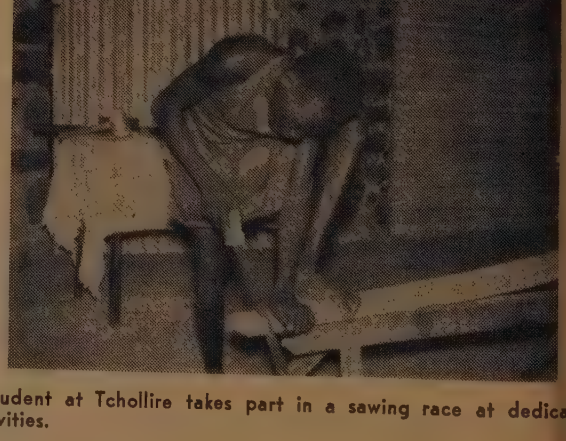
Our first duty was to present ourselves to the Lamido. He met us with gracious courtesy. I took a picture of him with my new Polaroid camera and could give him a picture of himself in one minute. He was astonished, laughed, and wanted more. Monday was the day set for the dedication of the school. We hardly dared hope that the Lamido himself would be present, but he came with a large retinue of his leading men. Acting Chef de District Pascal, the French school teacher, and his wife were also present.

There were speeches, and then the students showed what they had done in less than a year. They had been taught mechanical work which would later be of tical use to them: simple forge practice and carp work. First they made their own tools—saws, ham screw drivers, and planes. The officials of the governi were as much impressed as we were. The students á contest in sawing boards and driving nails. Mr. J son demonstrated arc welding.

All this is important. This is not only a school teac "foreign" arts, but one that will help the student into the coming industrial revolution and that make them useful citizens as well as Christians. building, erected by the mission with generous from the Irvin L. Young Foundation, stands on a near the mission.



Ernest Johnson by the Industrial School



A student at Tchollire takes part in a sawing race at dedicat festivities.

ıe evening was spent out of doors. The French als and the missionaries were present for the oc- n. A sheep given by the Lamido was barbecued, ch style. The evening was comfortably warm. This e hottest of our mission stations, and I think the ionaries had secretly been hoping that it would be y *hot* when the mission secretary came, so that ould have a taste of the extreme climate of this ion field.

ır mission houses are of adobe walls with grass- hed roofs, but with concrete floors. They are not sing, but there was no complaint on that score. houses are comfortable—such roofs are cooler than corrugated iron that is considered standard roofing permanent" mission buildings.

ıad a "guest house" to myself—a little round Afri- ype house with a thatched roof. The only trouble that the night was too short. We had to be on vay to Ngaoundere by five o'clock the next morning.

Ngaoundere

ɔundere is the government administrative center he area of North Cameroun. Most of the people Moslem, composed of Fulani and Hausa. They live prominent part of the city and worship in a mosque rned after the Lutheran church of the city, pur- dly built with liberal financial aid from the French rnment. The city includes about 300 French people growing communities of pagan tribal groups. Fu- and Mboum are the main languages, but a dozen ore others are in common use on the streets.

gaoundere is not a "western" type city, but a vling inland African city with scattered stores, and s; well-spaced residences for the foreign communi- nd crowded native quarters. Increasing amounts kinds of foreign imports are available in the stores.

French airlines link the city with other centers e Cameroun, and with all of Europe. Distances are ve: it is less than 24 hours from Paris by air, t is a day of hard driving by car to the southern of our mission field, through clouds of dust in ry season and through slithering mud in the rainy n. The proximity to Paris is felt in many ways, here and in other sections of our field, but the nd the country are African in nature as well as ographic reality.

here we have our hospital, run jointly with the vegian Missionary Society and generously sup- d by the Irvin L. Young Foundation. It is the r of the Norwegian Missionary Society's Mission, n many ways it is the natural center of all Lu- n work in the Northern Camerouns.

When I was here in 1951, the footings for a medical clinic had been laid by the Norwegian Mission Society. Today a union Lutheran Hospital has developed, with 88 beds but with an average of 110 patients at the hospital at any one time, and a separate dental clinic. With housing for foreign and African personnel, the plant has taken on the size and form of a little village bustling with its program of healing. In 1956 the staff was made up of two missionary doctors, four missionary nurses, and 21 Africans of seven different tribes.

Growth in service rendered can be seen from the following statistics:

	1955	1956
Patients treated at the dispensary	8,302	13,428
Treatments at the dispensary	18,788	41,916
Patients hospitalized	329	1,234
Major operations	168	625
Minor operations	90	316
Births in hospital	20	45

Growth of the hospital plant is shown by the number of buildings added in 1956:

1 surgery ward for 20, but accommodating 30-32 patients
1 kitchen for use of surgical ward patients
2 two-room medical wards, capacity 16 patients
2 five-room medical wards, capacity 32 patients
4 two-family duplexes for nurses
3 kitchen buildings for use of nurses
2 residences for missionaries (dentist and builder)
1 dental clinic building
1 hospital annex building (primarily for missionary patients)
1 motor house for generating electricity

The building program approved, to begin immediately, includes the following buildings:

1 residence for builder
8 five-room wards with kitchens
Large addition to surgical ward
2 four-room student houses
2 two-family houses
New, enlarged dispensary with chapel space
Addition to workshop
Motor house and laundry room.

These additions will increase the capacity of the hospital from 88 to 250 beds.

The capital expenditure is met by grants from the Irvin L. Young Foundation. Mr. Young has himself visited the field to survey needs, and is showing great interest in the work The running expenses are covered by income from patients and a slight government subvention.

Pagans as well as Christians come to the hospital and its clinic. Moslems come in large numbers and may be seen at prayer at the stated times. There is, however, a real Christian program with much effective influence on all who come. A capable evangelist is working full time at the hospital. With the new clinic building affording an adequate waiting room for patients, the Christian program will be greatly facilitated.

EDITORIAL

Formula for an Advancing Church

(Continued from last

In last week's installment of this editorial, we discussed two facets of the "Formula for an Advancing Church"—a loyal people and an able and consecrated clergy. To these a third must be added: the right kind of representative leadership.

By "representative leadership" we mean those whom the Church elects or selects to be its representatives in carrying out the policy-making and administrative details of the church body's program: its general officers, the members of the major boards, and the executives which the boards in turn select.

This may be called "leadership at the top." Do not misunderstand the use of the word "top" in this connection. It is not the "top" in importance (the congregation is that); but a synodical organization is pyramidal in structure, and the machinery for carrying out the will of the congregations (as expressed by the General Convention) is the "top" of the pyramid.

As far as "general officers" are concerned, the ELC has few. The president of the Church is elected by the General Convention. So are the two vice presidents, but they are not full-time, salaried, servants of the Church. So is the secretary, so is the treasurer. The editor of the church paper is elected, as are theological professors, but they are not "officials." God has given us consecrated and competent men as our officers. What a debt of gratitude we owe them only eternity will reveal.

Beyond these elected officials, we are a "Church directed by boards." That is the way it was determined at our Constitutional Convention in 1917, and no change has been made. The General Convention legislates on behalf of the congregations. It elects various boards to carry into effect the legislation. The boards fix policy, based on the legislation, and appoint administrators to administer the policies laid down.

The "chain of command," then (in reverse) is this: each administrative staff is the creature of its board and answerable to it; the board is the creature of the convention and answerable to it; and the convention is the creature of the congregations and answerable to them. All that was written into the Constitution of the Church in 1917, and it has not been changed by a syllable. It is the most democratic structure possible—and it has proved very effective.

It is rather strange that the Church has been s luctant to alter its working structure. Not that cha have not been suggested! Without taking the tr to go through the Annual Reports for these forty we can summon out of memory three separate when conventions selected special commissions to the organization of the Church and bring recomm tions for change. In each instance, able laymen pastors worked indefatigably and submitted de recommendations to the convention. In each ins they were given respectful hearing. But in each ins the Church elected to leave its basic structure as it

We doubt whether this could be construed as mea that we have the best possible structure. We also that it means that the Church is at all times sat with its own structure. What it probably does is that we have a philosophy of leaving well en alone. We have evolved a system which works—so change it!

Were it not for the imminence of the union, w fully convinced that a thorough reorganization w be in order. It would not destroy the fabric. proof of that is that the structure of the new Ch will be so little different from our present stru Any possible reorganization would rather be in form of consolidation and adaptation. Over the y we, in common with all other church bodies which grown, have made many somewhat minor chang our structure, to meet changing times and condit It would be well if these and our former oper principles could be consolidated, which would me re-writing of our basic documents. When we us word "adaptation," we have in mind the necessi adapting any man-made structure to the need changing times. Such matters, of course, becom purely academic interest in the light of the fact we stand on the threshold of another union. The mentioned here merely to point up that a church cannot remain static.

Such, then, is the Church we love. In spite of weal and failing, God has been pleased to use it an in it. At the close of forty years of life, we to who has been a vehicle for serving God can only "Hitherto hath the Lord helped us."

The eleventh in a series on "The Church We Love"

OOKS in review

Any books reviewed on these pages may be ordered from Augsburg Publishing House, 426 South 5th Street, Minneapolis 15, Minn.

erstanding the Farmer

FARM TROUBLE. Lauren Soth, Princeton University Press, 218 pages, $3.75.

y pastor serving a rural parish should "Farm Trouble" to help give him a understanding of the families with he works. Every pastor serving a city egation might also read this book to iate rural economy. Farm families themshould read this book to help them stand the present farm problem. Mr. discusses in simple language such subas surplus, price supports, the farmer's t, farm income and the direction farmtaking. This book is not theology, but ld well be used to enlarge our vision ds where theology is applied. I heartily mend that at least every rural pastor his book.

OBERT HOVEN
Ridgeway, Iowa

Training

WHAT TO LISTEN FOR IN MUSIC. Aaron Copland, McGraw-Hill, 307 pages, $3.95.

fact that this revised edition of "What en for in Music" is the twentieth reprint hteen years testifies to its wide usage ractical worth.

vas written primarily for laymen as a ation for pleasurable, comprehensive ng. The four elements of music—n, melody, harmony, and tone color—ll as the five fundamental forms: sec variation, fugal, sonata and free, are hed, for the most part in non-technical ge.

discussions on "Contemporary Music" Film Music" are the most interesting rs of the book, perhaps because "Film has been overlooked as serious music ecause contemporary music is still a versial subject.

Copland's brief chapter on "Contem- Music" proposes to help the reader tand his difficulty in appreciating n music. The author maintains that a nd entirely different kind of musical e is in store for the one who listens pen, unprejudiced mind. He also states coming acquainted with contemporary ers will create a better understanding t they are trying to communicate.

music, the new dramatic form which atmosphere, depicts unspoken thoughts, climaxes, or merely serves as a backfiller, will become a more significant film enjoyment.

If you are a music lover, you will find the reading of "What to Listen for in Music" a rewarding experience.

RUTH L. OLSON
Minneapolis, Minn.

The First of Many

A DREAM COME TRUE. THE HOMME HOMES AT WITTENBERG. Beulah Folkedahl, published by Nels and Ruth Englund Paulsen, 184 pages. $3.00.

This is more than the usual "institutional history." True, it was prepared for the 75th anniversary of the Homme Home for the Aged and the Homme Children's Home, Wittenberg, Wis., which was celebrated in 1956. However, it becomes a real contribution to the historical record of The Evangelical Lutheran Church.

Today we have numerous homes for the aged and children's homes; in proportion to our size possibly as many as any Protestant group in America. Father of them all is the Rev. E. J. Homme who, more than three-quarters of a century ago, was instrumental in founding the two homes at Wittenberg. Thus, in the compass of this volume is the story of the motivation of our people in adding institution to institution, maintaining them all generously, and striving always to be in the forefront in applying new ideas to them.

Miss Folkedahl has done a magnificent job. She is a capable researcher, with history as her major interest. More than that, she has an acute "sense for history." And even more than that, she can write. Add all that together, and the result is a book of unusual interest and value.

O.G.M.

Down But Not Out

TRIUMPH OVER TRAGEDY. Iona Henry with Frank Mead, Revell, 125 pages, $2.00.

For anyone who has suffered loss, disappointment, discouragement (and who has not?) here is an amazingly simple, practical formula for doing battle with pain, fear, and hopelessness to achieve complete triumph over tragedy.

For anyone who must somehow bring comfort and understanding to the victims of life's tragedies, here is sound guidance that may help such counselors avoid the pitfalls and glib answers and pat solutions that often do more harm than good.

Nor is this simply a collection of idealistic theories; it is Iona Henry's personal experience of fighting her way back to normalcy after suffering the loss of her entire family and having all but a feeble spark of life crushed out of her own body.

Mrs. Henry's hard-won answer to life as a result of a long painful struggle is essentially, ". . . accepting the fact that what often seems to be wrong, turns out to be right—in God's wisdom, if not in yours. I call it relaxed rapport, actually, it is goingonness."

The reader will find many points of self-identification as he becomes sympathetically absorbed in this moving biography. It completely avoids becoming maudlin, although it might have if it had been less skillfully and honestly written.

LILY M. GYLDENVAND
Minneapolis, Minn.

Dr. Luke Prescribes

CASE HISTORIES FROM THE FILES OF DR. LUKE. Paul N. Varner, Wartburg Press.

This book has a refreshing approach to the present-day, popular, religious topic of healing. It's not boastful in that it narrates any one healer's skill and success but rather picks thirteen cases from the files of Dr. Luke, the author of the New Testament gospel.

Each chapter has a skillful treatment, such as you would expect from one trained in medical techniques: the patient, the diagnosis, the therapy, and the cure. And yet, the treatment is not so technical but that the layman can richly profit from this sensible picture of divine healing. The author is a pastor who writes with the understanding of a medical practitioner.

His purpose in writing the book is summarized in the opening paragraph of the chapter entitled "The Case of the Mentally Unbalanced Widow": "God has had me record these case histories for just one reason, that He may draw you close to Him so He may touch your heart and your life with His love, and that you, in turn, may respond to His touch with greater faith in Him and deeper devotion to Him."

The doctor's penetrating insight is illustrated by the words, "It costs more to own a shack on Main Street than it does to own a mansion in the skies," when he probes the lack of Christian love for eternal things, in the chapter "The Barn-Building Farmer."

IRVIN TWEET
Oxnard, California

A World Before You

Harold B. Kil

The Fifth Sunday After Easter

May 26, 1957

Text: John 17:18-23

It's a big place—the world! A large vision is required of the Christian if he shall fulfill the expectations of the Lord. The Christian agenda includes the prayerful observations of the Savior as He made ready to take His departure and to entrust the progress of the Christian faith to His disciples and those who should come after them in the procession of the saved. And I see no possibility of escaping from the responsibility of the vision—the vision of a world won for Christ and His Kingdom of love among the brethren, of light for darkened minds, of mercy for human suffering, of right relations between men of earth, and of valid hope for eternal souls.

That's what He said. Read it well: "I send them into the world." What a vision He had. What a great expectation He had—that Christian men and women, you—and you—and a myriad throng like you would be busy and involved in carrying a message of truth to the men who inhabit the earth—the message of redemption and the message of life everlasting in Jesus' Name. He expects that. What have you done thus far, and what are your plans for the future as you face up to your responsibility as a Christian? You say you gave an extra dollar to missions on Easter Day? Good—but was that all? You say that you are fulfilling your pledge of $10.00 this year for missions? Good—but is it enough? You say that you have confidence in the progra foreign missions and in the missionaries we hav foreign fields? Good—but do you ever pray for and for the work? Do you ever take a personal int in the work? And what is more, do you ever of Christian witness to men here at home?

Our Lord offered His prayer of expectation used confident words as He prayed: "That the w may know that Thou hast sent me." Once it was g to me to travel around the world. Once it was privilege to visit the foreign fields. Once I stood in midst of heathenism and the superstitions of the East, Africa, and the Orient. It was a dreadful and an awful realization—that now, today, two thou years later, most of the world of men still lives in twilight of delusions and in the shadows of dull su stition. And all the while you—and you—and all of have possession of the Word of Life—the Word is with power, to convey the great Glad News of dom in Christ Jesus our Lord. It's a pity.

The world is a big place. No doubt of that—but too big to be a part of the Lord's vision and expecta not too big to be the objective of the Christian's pr his sacrifice, his love, and his life. Surely, it is not big for you, not now, not after the underscorin your faith by the message of a Living Lord. Amen.

Heart Trouble?

(Continued from page 510)

Pride plays in. Pride that prevents us from initiating steps toward merger because others may interpret those steps as an indication that we are no longer able to keep going. Merger is not an indication of failure, but rather of a positive witness of living faith that seeks to strengthen the Kingdom in unity. Such sentiment and pride are unworthy for a congregation of people with a living faith, intent upon glorifying the Lord, if they prevent those people from initiating steps that lead to merger.

Can something be done? *It can and should.* Would we not rather witness to our community through one strong, united congregation than we would through two small and struggling ones? Are we not ag that one congregation of 400 members can witnes her community better than two small conpetitive o

It is true that through merger we may have to d little, but the miracle will be that we find a new which offers more, challenges more, and witnesses m of God's love.

Signs of heart trouble yes—but symptoms which be dealt with. This is a call to be Christian, to d big job in order that bigger results may be accomplis in the Kingdom. There are indications of heart trou but corrective measures can be taken, if we will li to our heads and do what we can do even today.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE SIXTH SUNDAY AFTER EASTER

Lesson: Acts 1:12-14

The Gospel: Luke 11:5-13

Monday, May 27
WORTHY MOTIVE
Read I Peter 4:7-11

order that in every thing God may *orified through Jesus Christ.*

little boy whittling a stick may well be doing "nothing at all." He have nothing particular in mind as orks, passing the time of day. This nocent enough. But in the grown-up l of Christian living, there can be ch thing as "doing nothing at all." thing must be to the glory of God. e point Peter is making is simply Whatever you do, you are doing the sight of God and man; therefore be done to His glory.

is is the highest possible motive. much better than doing things for reasons! This raises a monument brings glory to God who alone is y of the devotion, service, and ip of man.

w shall I live? What shall I do so I shall have worthy motives? Let e in love to God and man. Thus I fulfill the highest possible purpose.

✚

Tuesday, May 28
NO SURPRISES
Read John 15:26-16:4

"But I have said these things to you, that when their hour comes you may remember that I told you of them."

Life holds no surprises for those who have cast their lot with God. This is true because through their knowledge of the Word they live in a real world. They are not existing in a make-believe set-up, and they do not go along on dreams.

To live in a real world is to live in awareness that all manner of unpleasant things happen in life. Especially is this true if a person lives as a follower of Christ. Christianity is an invitation to trouble here and heaven hereafter.

The redeeming truth is that, though God's faithful children must experience suffering, they are not expected to meet it alone. God is with them and sustains them.

Wonderful is the fearlessness with which a Christian can live! And in his heart he knows that it is the eternal, loving, protecting Presence that makes it so.

✚

Wednesday, May 29
GOOD OCCUPATION
Read Acts 1:12-14

All these with one accord devoted themselves to prayer.

And how much they had to pray for! The disciples were fresh from the experience of seeing Jesus ascend into heaven; of saying farewell to His physical presence; of hearing the charge to bring the Gospel to all the world. No wonder they prayed! The throne of God was besieged by petitions from stalwart hearts.

How much we need to pray! The work of the Church is ours today. To us has been handed the same commission. It has not been relaxed in the least. The charge is yet to "go."

And how much the prayers of the faithful accomplish! Congregations prosper in their work in accordance with the amount of sincere praying that goes on. Pastors covet the prayer-support of their people. Miracles are still being done by prayer.

In our own personal affairs, too, we need the power of prayer. Nothing is too great or too small to be brought to the attention of God.

✚

Thursday, May 30
A FRIEND THERE
Read Mark 16:14-20

then the Lord Jesus, after he had *n to them, was taken up into* *n, and sat down at the right hand* *od.*

hen Jesus left the earth He did not His followers, except in the physical He went to the Father that He t dwell in the hearts of believers. believe in Jesus is to believe in who was crucified, rose from the and ascended into heaven. To know is to trust Him, and to have faith im. And it is not wrong to say that believer I have a Friend at the right of God.

sus is now Ruler over all things. He be so until the end of time. But He watches over the destinies of He also watches over the individual of His own followers. We are told ring our petitions to the Father gh Christ.

he presence of Christ in heaven is having a friend go into a country of us before we arrive. Let us keep ct with this Friend above.

Friday, May 31
HOW TO SAY IT
Read I Peter 3:15-17

Always be prepared to make a defense to any one who calls you to account for the hope that is in you, yet do it with gentleness and reverence.

You will have to admit that not often does any one pin you down to the reasons why you are a believer. But if it happens, would you be ready to tell? In Peter's day it must have been a common experience. Furthermore, people had to defend their faith against a hostile world.

But there is plenty of opportunity to witness. Our objective should be a good witness. Here we should pay close attention to how we are to give it. "With gentleness and reverence," Peter says. This still goes. If what Christ offers has done something for your manner of approach to others, you will have sense enough to tell the story with gentleness and reverence. Far better this than the head-on, scolding type that makes people run away. To invite, be inviting. Jesus did it that way. Know Christ, know people, know how to win in His Name.

✚

Saturday, June 1
A SURE SIGN
Read Luke 12:4-12

"And I tell you, everyone who acknowledges me before men, the Son of man also will acknowledge before the angels of God."

If you keep your faith perfectly quiet so that no one ever hears you admit that you are a Christian, how will any one know? Will people have to depend on what they see? What they see may be convincing enough, but you can depend on it that if your faith is true and deep you are going to confess it. This is a sure sign that it is genuine.

Not only do you have a right to say so; you are expected to say so. Our human nature is such that we cannot help but tell of things that interest us. Human nature does not follow in matters of faith in this respect but when our nature is changed we are expected, even commanded, to bear witness to the truth.

The words of Jesus are very clear. Those who acknowledge Him will in turn be acknowledged by Him before the angels of God.

Be happy to speak your piece! What better thing do you have to say?

THE CHURCH in Today's World

Hungarians in College

Life has begun anew on the tree-shaded campuses of American colleges for 26 Hungarian refugee youth.

Six months ago they were fighting for their lives in the streets of Budapest. Today they have swapped their rifles for textbooks and other paraphernalia of the U.S. college freshman.

These newest Americans have been enrolled in Lutheran colleges and universities in ten states with the aid of Lutheran Refugee Service, joint agency of the National Lutheran Council and the Lutheran Church—Missouri Synod, which sponsored their admission here. Eighteen of the group are now completing their first semester of work and the remainder will begin in September. All have been awarded full one-year scholarships, with arrangements being made for their board and room.

The eight scheduled to begin their studies in the fall are currently enrolled in a 16-week accelerated English-language course at St. Michael's College near Burlington, Vt. The course, which is a part of the college's standard curriculum for overseas students, is being conducted for some 90 Hungarian youth sponsored by various relief organizations, in cooperation with World University Service and the International Educational Institute.

Keep Small Congregations!

The National Council of the Protestant Episcopal Church was urged not to "compromise with conscience" by shutting down small congregations in order to throw all our resources into high potential areas resulting from population shifts. The Rev. William G. Wright, director of the Church's Home Department, made the plea in Greenwich, Conn.

In a report on church expansion Dr. Wright said that despite all the new "high potential missions" opened since 1946, the Church has lost 424 congregations in the last ten years and 1,293 in the past 40 years.

He defined a mission as a church requiring outside help until it becomes a self-supporting parish. Church resources, Dr. Wright declared, should be administered in such a way that existing congregations can continue and new parishes can be helped.

He stressed that the Church is faced with a missionary task both in cities, where "fine old churches" have lost their congregations to the sub and in the latter areas where po tion is increasing.

"With people concentrating in outer areas of our cities," Dr. W said, "we must build churches, p houses, and rectories there if are to stay with our people an in the next generation we are sti have one Episcopalian for each of our population."

Study "Neglected Areas"

A 22-member Interboard Comm on Ministry to Neglected Areas been formed by The Metho Church to organize new churches schools and revitalize "dying"or a doned parishes.

The committee will study negl metropolitan and rural areas, dev and promote plans to organize churches, schools, and missions also will seek to revive and sup dying and abandoned churches missions and will take any steps n sary to provide for the ministry neglected parishes, people and a It will seek the support of churches, laymen and women in rying out its tasks.

—RNS Photo

BILLY GRAHAM IN NEW YORK—Evangelist Billy Graham stands on the roof of a New York skyscraper with the mid-town sky-line behind him to symbolize his N York crusade which opened May 15. Indoor rallies are being held in Madison Squ Garden. The crusade is being conducted at the invitation of the Protestant Cou of New York City. Churches of all denominations are represented in those who backing the crusade.

"Wall of Words"

By James A. Ryberg

ıe Christian Church fails to reach ıverage man with its message be- e it has built for itself a "semantic of words."

ıis indictment came from the Rev. :olm Boyd of New York, recent ıred speaker at a news executives erence at the University of Minne- s school of journalism. A Protes- Episcopal clergyman, Mr. Boyd the Church's insistence on using articular language of "religious es" is actually keeping people accepting the Christian Gospel. s an example, he suggested that Church needs to find a new word xpress what it means by "witness," ng his own definition that "wit- " for a Christian means "living a life in all its activities, not merely ecial effort to speak a word for st."

is in Communication

he author of *Crisis in Communi- n* declared that the Church's pri- y obligation is "to reach out to e estranged and diverted from ," but that in so doing it cannot on "words, the cross, or other itional symbols of Christianity." her, he said, can the Church base pproach to men on the "personali- of its preachers. "Christian life ls to be incarnated," or made real he lives of its adherents to be- e effective, Mr. Boyd declared, he cited "approaches" of this nique as used by pastors working rench and British factories as "a demonstration of a sharing of for a fuller mankind."

r. Boyd, a former advertising ac- nt executive and Hollywood radio ducer, entered the Episcopal minis- in 1953, and presently is director a radio-television workshop in istian communication at Union ological Seminary, New York.

r. Boyd suggested that for many gregations, evangelism becomes loitation," by which men are "manipulated in Christ's Name" to get them into the Church, and he demanded that the Church must get "back to the Biblical concept of evangelism, and not just go along with the times."

Mr. Boyd listed a three-point objective for the Church, if it is to make its message meaningful for modern man:

(1) Listen to the world and discover man's interests;

(2) Find out where man is in this situation; and

(3) Speak to man in language he can understand.

To prove his point, Mr. Boyd suggested the Church could learn how to do this by studying the films, radio and television dramas and books being produced today. He said that story ideas used by these mass media clearly reveal mankind's need for Christianity.

Films Undo Training

He pleaded for the Church to involve itself in these "modern art forms," and to provide stories for motion pictures, radio-television and books which will show "love where there is no love, and hope where there is no hope"—proving that Christian faith provides them.

On the current rash of "religious" motion pictures, Mr. Boyd declared that "good intentions are not sufficient," adding that the Church must insist on only the "best quality" stories and the actors who portray them. Mr. Boyd labelled as an "unsatisfactory and unacceptable religious motion picture" the new film, "The Ten Commandments." He warned that if a Christian youngster spends 3½ hours watching this film "it will undo a whole year's effort by the Church in its Sunday school."

Mr. Boyd listed only a few church papers which he said were doing a good job of Christian communication. Most of them, he concluded, "exist only for the elite, and for laymen who care enough to read them."

—RNS Photo

ON CARIBBEAN MISSIONARY VISIT—Two laymen and a woman, members of White Temple Methodist Church in Miami, Fla. are shown aboard the 40-foot ketch on which they sailed for the Caribbean islands to make a survey of missionary needs there. The trio which includes Capt. Larry Brooks and Mr. and Mrs. Tony Horstman will preach among the natives and distribute Gospel literature. After they return from their 6 months to a year survey, they plan to go back for intensive missionary work. Mr. Horstman is a photographer and musician and speaks seven languages. Capt. Brooks has taken preparatory courses so that he can become a licensed preacher. Mrs. Horstman has had special training in children's work and domestic crafts.

Down on the Farm

Life is changing everywhere these days, especially down on the farm. Farms are getting bigger. Farmers are getting fewer. Robot farming, improved machinery, scientific methods —these are working sweeping changes. In the last 45 years our farm population has declined from 32 million to 22 million, while the national population has increased tremendously. Forty percent of the boys born on the farm must find city jobs. The trend to larger farms has eliminated 1,600,000 commercial farms in the last quarter of a century. In the same period the average farm has become 30 to 40 percent larger. So says the Department of Agriculture, which keeps a watchful eye on all these matters.

Of what concern is all this to our church people, our pastors, and our official boards? It should be of great concern. From the material point of view we all need to keep the farm in mind. The farm is our food basket. We cannot have a healthy national economy if the farm is not productive and the farmer not prosperous. The farm has some eloquent spokesmen in Washington, men like Senators Humphrey and Thye, and their words deserve the hearing of the nation.

From the religious point of view the farm needs consideration. While the city population outstrips the rural, a large part of our Lutheran church constituency continues to be rural. Rural churches must be maintained and our rural youth won for Christ. Rural pastorates may not appeal to ambitious young clergymen, especially if salaries are low, work is hard and dwindling congregations are to be expected. Be this as it may, our Lutheran people, leaders and laymen alike, will not overlook the challenge the rural church is offering at this time. They will study the situation with care. If necessary, they may consider subsidizing rural congregations somewhat after the style of the government when it subsidizes crops and prices.

Politics as Christian Duty

The formal word of welcome brought to the Seminar group of 150 students selected from our Lutheran seminaries and colleges visiting Washington recently was brought by Judge Luther Youngdahl. These young people represented all Lutheran groups: ULCA, Missouri Synod, ELC, ALC, Augustana, and UELC. What a fine group they were, many visiting Washington for the first time, and all seriously intent upon carrying out the Seminar project—that of studying the workings of our government at first hand.

The Judge's welcome was more than a neatly worded greeting full of saccharine phrases and polite cliches. After the briefest of introductions, it turned out to be a ringing challenge to these 150 and to all our Lutheran youth across the land to take their citizenship seriously, to regard "politics" not as something questionable or remote or foreign, but rather to think of it as their Christian dut calling under God to which they sh give the best in them. Said the Ju "How can we have law inforcem civic morality, good schools, ho and honesty in business, order in nation and peace in our world, u you, the leaders of tomorrow, k what good government means then go out with a determination a will to establish and maintain it?

Supplementing and strengthen the Judge's appeal was the statem made by Director Robert Van De of the National Lutheran Council the effect that the Lutheran Chu at this time is sending a number fine consecrated Christian men women into public service and these individuals as leaders and w ers in government are making a d nite Christian contribution. To wh statement your columnist would a the short prayer: "May grace be gi to many others to follow in th train."

—RNS Photo

CHURCH PRESS OFFICERS—Peter Day of Milwaukee, Wis., executive editor The Living Church (Episcopal), second left, was elected president of the Associat Church Press at its 38th annual meeting in Philadelphia. He succeeds Robert J. Cadig of Philadelphia, editor of Presbyterian Life, second right. Other officers are, left to rig Dr. John McNab of Toronto, editor of the Presbyterian Record, second vice presider Dr. William Lipphard of New York, editor emeritus of Missions Magazine (Baptis secretary and treasurer; and Dr. Benjamin Browne of Philadelphia, editor of The Bapt Leader, first vice president. The ACP, of which Lutheran Herald is a member, includ 148 publications in the United States and Canada with a total circulation of 13 million.

Within the ELC

Membership Gains

ized membership of The Evan- Lutheran Church totalled 1,043,- the end of 1956, according to s released here this week by the . H. Hove, general secretary.

ELC gained 38,941 members 1956, or 3.87 per cent over 55 total of 1,004,199, Hove said. eport showed a total of 2,672 gations throughout the U.S. and a, served by 1,343 pastors. Total membership included 692,383 ned members, a gain of 3.27 nt over the 1955 total.

Church's annual statistical sum- also revealed that the ELC con- to grow at its fastest rate in Vest. The California district last had a membership increase of per cent. The Pacific District by 8.18 per cent, followed by the Mountain district with an in- of 6.77 per cent.

tricts with the largest numerical ed membership gain in 1956 in- d: Eastern 8,303, California, Southern Minnesota, 6,350; Pa- 4,183 and Northern Minnesota, The report also showed 526 nts (an all-time high) enrolled e ELC's two theological semi- in St. Paul, Minn., and Saska- Sask. In addition, 4,853 ELC bers were attending Lutheran in- ons of higher education, with enrolled in other colleges and rsities.

Assembly Choirs

uld you like to sing at the Lu- n World Federation Assembly in eapolis, Aug. 15-25? You are d to join one of the following :

urgical choir — This group of arians and pastors will lead the ates and visitors at daily morning evening services and will chant salms and canticles. Seats for lenary sessions will be reserved he choir members, free of the $1.00 charge. Housing is being arranged. Contact Mr. Gerhard Cartford, Luther Theological Seminary, Como and Luther Place, St. Paul, Minn.

Massed senior choir—All members of senior choirs are invited to join this choral group, which will sing at the concluding Festival Service of the Assembly on Sunday afternoon, Aug. 25. Dr. Henry N. Veld, director of the Augustana College Choir of Rock Island, Ill., will direct the choir. The five anthems to be sung are: "All Glory Laud, and Honor," arranged by Cain; "Praise the Lord," Wennerberg; "In Heaven Above," F. Melius Christiansen; "I Love the Church," Sateren; and "Wake, Awake," Nicholai-Bach. Write to Mr. Ralph Strom, 204 W. Minnesota St., St. Paul, Minn., for further information as soon as possible.

People

The Rev. and Mrs. Casper Nervig of Williston, N. Dak., sailed May 11 on a five-week vacation trip to Europe, a gift from the president of the American State Bank of Williston.

The Rev. O. T. Haugen has resigned from his parish at Adams, N. Dak., effective July 1 and will retire from the active ministry at that time.

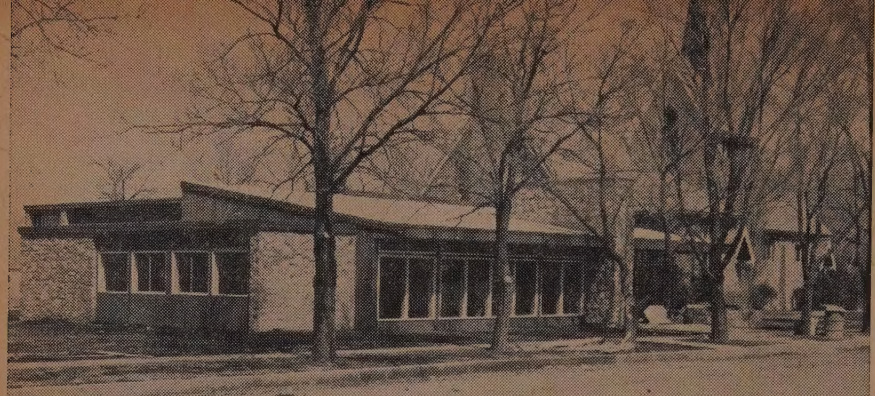
Miss Mary Hellum has accepted a call to become parish worker at First Church, Eau Claire, Wis., the Rev. G. S. Thompson, pastor.

The Rev. C. F. Savereide, Hillsboro, N. Dak., was presented with a new automobile on Easter Sunday as a gift from his parish, which consists of three churches in and near Hillsboro.

Thore Peter Thompson, an active member of the ELC for many years, celebrated his 100th birthday in March at the home of his daughter near Henning, Minn. A Sunday reception was held in his honor at Folden Church near Henning. Born in Norway, Mr. Thompson has been in the United States 85 years.

The Rev. C. O. B. Ness has completed his interim pastorate at McVille, N. Dak., and has returned to his home in Montevideo, Minn.

ADOPT GREEK ORPHAN—Pastor and Mrs. Evans Knutson of Reserve, Mont. and their two previously adopted children, Paul and Ruth Ann, are getting acquainted with the newest member of their family, Mark, who came to them from Greece. Born last August 5 in Athens, Mark was brought to the United States under the supervision of the Lutheran Welfare Association of Montana and International Social Service. The Knutsons met Mark's plane when he arrived at the International Airport, New York.



RURAL PARISH EDUCATION UNIT—Redwood siding, stone, and glass combine to make the attractive exterior of this new $60,000 parish education unit dedicated April 28 by Hudson Church, Hudson, S. Dak. The 5,500 square feet of floor space in the tri-level building is divided into fourteen classrooms, a chapel, an assembly room, and a pastor's study. More than 2,500 man-hours of donated labor are represented in the new structure. The Rev. E. S. Skaar is pastor. Charles Sloan of Sioux Falls, S. Dak. was the architect.

The Rev. O. L. Olsrud has resigned after 14 years as pastor of the Beach, N. Dak., parish to accept a call to Almont, N. Dak. effective June 1.

A month's vacation in Florida with all expenses paid was recently presented to **the Rev. and Mrs. Harold Nelson** by their parish, Trinity Church in Ottawa, Ill.

Churches

Florence, S. Dakota—Bergen Church celebrated its 50th anniversary on April 28 with the following speakers: the Rev. H. M. Engh, and the Rev. L. J. Odland, former pastors; Mrs. Inga Haanstad, a former pastor's wife; and the Rev. Kenneth Stangeland, the present pastor.

Minneapolis, Minn.—Bethel Church held a "Music Festival Sunday" in its parish on May 5, with the entire day devoted to the place of music in the life of the Church. Special anthems were sung at the morning worship and the sermon dealt with music in the light of God's Word. An afternoon concert was presented by the Junior and High choirs plus several instrumental numbers. In the evening the senior choir presented Bach's Easter Cantata, "Christ Lay in the Bonds of Death."

Announcements

Pre-registration for all prospective students for the 1957-58 school year at Dakota Lutheran Academy will be held at the school all day on May 17, 24 and 31.

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

140-acre lakeshore farm. Ideal site for church or other camp. 550-ft. fine sandy beach; 50 acres open; 90 acres timber and pasture. Fenced. 1½ mi. off tar on state hwy. Good bldgs., REA, school and mail route bus run by door. Terms can ranged. In N Minn.

160-acre farm in Wright Co., Mi sale by estate. 125 acres under plo bldgs. Must be cash.

120-acre farm for sale in Worth Fine Lutheran area.

Homes

An 8 room house for sale with Known as the parsonage for the St and Ossian Congregations; located South of Ossian, Ia. on all weather ro small barn and garage and 5 acres

Businesses

A Christian book store and gift s one of the larger cities of S. Dak. large Lutheran trade. Business mon tripled in last 4 yrs. Will sell for in and fixtures.

FOR RENT

Homes

Nice comfortable room for rent with en privileges in a Christian home, working girl or woman. Available Ju in South Minneapolis.

Wanted, an employed woman to sh tractive apartment on Lake Calhoun i neapolis.

Modern housekeeping cabins for a quiet family resort in Cass Co., Scenic, restful. Cabins have electric re tor; screened porches; freezer service ground facilities; meals by reservation ated by Luth. Couple.

WANTED TO RENT

Seminary student wife and 1 child 2 bedroom unfurnished lower flat or ment by Aug. 1, 1957. Prefer withi miles of Luth. Seminary, St. Paul. Wo janitorial work as part rent.

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ıg Luth. couple would like to rent a room, unfurnished apartment in Sioux . Dak. starting June 1st. 513-10B

. pastor wishes to rent lakeside cabin Minn. or N Wis. for week of Aug. . Have 4 children and prefer modern vith some degree of privacy. 513-11B

ordia College faculty member wishes furnished apartment or house Sept. 7 to Aug. 31st, 1958 in Minneapolis-ul area. Preferably reasonably close f Minn. 513-12B

POSITION WANTED

lle-aged widow would like a house-job. More for home than wages. 513-13D

lle-aged woman (widow) with 3 yrs training, now teaching, would like s matron, house-mother or what have offer. Prefers children's home, or rest n Minn. area. State salary. 513-14D

lle-aged lady desires work taking care person with not too much lifting; wheel chair patient. Would help ıousework and cooking if need be. Twin Cities. 513-15D

y handicapped man needs job at once. work as a waiter, fry cook, or dish-Prefers Sioux Falls or S Minn. area. 513-16E

16 yrs old desires work in N Minn. or on a farm for the summer months. any outdoor work. 513-17E

lle aged couple, healthy, experienced, like work in school, hospital or rest Husband to do janitor work, wife any le work. 513-18E

ran, 30 yrs of age, married, would ork as analytical chemist. College train-yrs experience. 513-19E

HELP WANTED

hers needed in Luth. community in for 5th, 6th, 7th and 8th grades; school—Social Studies; English, Com-, Music, and Coaching. 513-20F

lle-aged housekeeper needed for elder-le on a modern farm in N Minn. 513-21F

led Nursing Arts instructor in an N. hospital school of nursing. N.L.N. ary accreditation; 188 beds 105 stu-Expansion program in progress. 40 hr. social security; 4 weeks vacation; tive sick leave. City of 30,000 pop. 513-22F

h worker and office secretary needed a. Lutheran congregation by Sept. 1st. give full details when answering ad. 513-23F

lle-aged woman needed at once in a in home in South Mpls. Prefer woman 50 yrs. Full responsibility to be 513-24F

Wanted in Lutheran day school in Calif., school teachers for kindergarten, 2nd, 5th, 6th grades and Jr. high school teachers for social studies; boys phy. ed.; coaching and language arts classes. 513-25F

Wanted school teachers, den mothers, scout leaders and others capable of instructing children at a family Bible Camp in crafts art and nature studies. From July 7 to 13th. 513-26F

Growing Calif. church wants director of senior and youth choirs. When writing, please give training, experience, church relationship and salary expected. 513-27G

Chicago printer wants working partner. Must have about $5,000 to invest. Good opportunity. 513-28G

Veterinarian needed in heavy dairy community near Twin Cities. Lutheran preferred. 513-29G

Custodian wanted for church and fellowship hall in WC Minn. Apartment available for man and wife. Good salary and comfortable working conditions. Prefer Lutheran 50-60 yrs of age. 513-30G

Needed advertising salesman in S Calif. area. Straight commission, yearly bonus plus profit sharing and group insurance. 513-31G

Married Lutheran 25 to 35 yrs of age, with farm experience to operate beef and hog farm in Ia. 513-32G

Wanted experienced man to manage co-operative elevator. Must start June 1st. Good school and ELC church in fine community. Located in W Minn. 513-33G

FOR INFORMATION AND INSPIRATION ON INTER-LUTHERAN WORK

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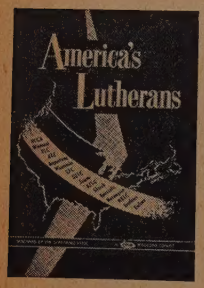

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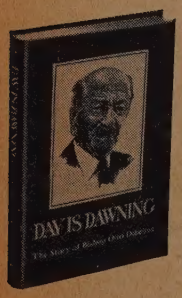

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compiled and edited by J. C. K. Preus

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FOR DISCUSSION IN CHURCH GROUPS — FOR INDIVIDUAL READING AND STUDY

Christ Frees and Unites

EDITED BY THE DEPARTMENT OF THEOLOGY OF THE LUTHERAN WORLD FEDERATION

This is the official study document on the theme for the 1957 Assembly —"Christ Frees and Unites." It is to be used to prepare the delegates and official visitors to the Assembly, and to inform all church people of the topics for discussion. Questions at the conclusion of each chapter will help with your discussion.

Chapters: THE FREEDOM WE HAVE IN CHRIST — THE UNITY OF THE CHURCH IN CHRIST — THE FREEDOM TO REFORM THE CHURCH — FREE FOR SERVICE IN THE WORLD.

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Third Assembly
Lutheran World
Federation
August 15-25, 1957

Liberty and Unity in Chri

BY G. ELSON RUFF

Here is a Guide to the Theme of the Asse written expressly for the "men and women pew." With it, all Lutherans, whether they pl attend the Assembly or not, can be alert t questions that will be discussed by Lutherans all parts of the world as the group conside liberty and the unity which Christ gives us author follows the five main topics indicate discussion at the coming Third Assembly.

Chapters: THE GOOD NEWS — GOD'S GIFT OF — FREEDOM FOR REFORM — FREEDOM TO SE THE COMING KINGDOM.

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